Conclusion:

Recruiting and selecting new and prospective workers is a vital step of any organization's Islamic HRM practices. The Islamic principle of proper merit and selecting the right person for doing the right job are valued by the modern HRM systems nowadays because of their immense contribution to employee loyalty, performance, motivation, satisfaction, commitment, trust and overall organizational success. It is advisable that the government must develop laws or an advisory board to enforce and regulate these Islamic principles in organizations.

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5. Comparison of Recruitment and Selection from Contemporary and Islamic perspectives

As such, there exists no difference in the definitions of recruitment and selection in the Islamic and conventional sectors. However, the main difference that exists between the two perspectives is that of the faith. Where there is no faith or religion involved, the criteria for selection and recruitment is only on the basis of the competency or personal or regional favoritism, nepotism and beauracracy as practiced more nowadays but discouraged by Islam. This contemporary recruitment and selection process usually does not resemble the method laid down by Islamic principles. Rather than this, Islam encourages the right candidate to be pious and just in addition to possessing the required job capabilities. Hence, it is important that all the contemporary recruitment and selection must be based on the Islamic Management Model in the light of Qur'ān ic verses and Hadīth for both worldly and success in the world hereafter.

Implications of the Study and Future Recommendations:

According to the Islamic Management Model, the process of recruitment and selection involves the leadership or the hiring manager to follow the respective principles laid down in Qur'ān and Sunnah and to discern their authorities to these instructions. Fostering humbleness, the entire process must be carried out with responsibility and full accountability so that the right hiring decision is made. The manager must adopt the values of sincerity and patience while being proficient, truthful, fair and avoiding unjust among the candidates. There must be equal opportunities for all with no discrimination or favoritism on any basis.

The Islamic HRM process leads to the betterment of the employee, organization and society as a whole. More and more organizations are employing the Islamic principles of recruitment and selection in their HR practices. The recruitment and selection must be done in the light of Qur'ān and Sunnah since they demand just and fair selection of the capable. This study, using available literature, highlights the values and importance of these practices which have managerial implications for both researchers and practitioners in organizations who want to achieve sustainable success no matter they belong to Muslim or Non-Muslim community since Islamic teachings are for all human beings and does not prohibit its implementation in non-Muslim world.

This study can serve as a starting point for future researchers where this phenomenon can be explored in further detail and also can draw a comparison between Islamic and conventional recruitment and selection procedures, both on national and cross-national levels. Also, a study on the extent of implementation of these practices in Islamic institutes can be done.

The work of Ali (2005) highlighted that nowadays in majority of Muslim countries, employee selection is done as per friendship networks[1]. This is in total contradiction to the practice of our Holy Prophet (ﷺ), when Abūzar (RA), a companion of the Holy Prophet (ﷺ), was sought on an important position of a governor and the Holy Prophet refused this appointment by lovingly saying that:

> "*O Abūzar! You are (administratively) a weak person and the said post is a trust, which may put the occupant in disgrace on the Day of Judgment...*".[2]

Muhammad (ﷺ) also said:

> "*Who so ever appointed on a (public/official) post such a person who is not the best among the available lot, he cheated God, His prophet and all the Muslims*"[3]

When any companion used to desire appointment on any important rank, the holy prophet (ﷺ):

> "*Verily! We do not appoint a person (against merit) who demands it and who is after it*"[4]

At another event, the prophet of Islam (ﷺ) explained the value of a post on which one is appointed on his own demand, he would be handed over to difficulties and tough accountability and one who is appointed without any demand, he would be helped by Allah himself[5].

The Holy Qur'ān encourages appointment of the right person on the right job ie., on the basis of merit separate from color, creed and race. This is the principle of good governance displayed by our holy Prophet (ﷺ) when he himself appointed non- Muslims on diplomatic and other posts only on the basis of mental intellectual and professional integrity.

The above literature highlights that the integrity, knowledge, skills, intellectuals, abilities and trust an individual is the main criteria for the selection and appointment of an employee in the administrative sector. Hence, it is proved that whatever the position or post, integrity is the critical component of employee selection criteria which cannot be compromised at any cost.

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(1)   Ali, A. (2005). Islamic Perspectives on Management and Organization. Cheltenham, Northampton, MA: Edward Elgar.

(2)   Ṣaḥīḥ Muslim, Narration No.4684, (Karachi: Dār-al-Ishā'at, 2005AD)

(3)   Imām Zakiuddīn 'Abdul 'Azīm bin 'Abdul Qawī Al-Mundhiri, Al-Targhīb Wa al- Tarhīb, (Beirut: Dār Al-Ma'rifah, 2008AD), 3/123, 125.

(4)   Ṣaḥīḥ Muslim, Narration No.197 (Karachi: Dār-al-Ishā'at, 2000).

(5)   S.Khan, Islamic Perspective of Human Resource Management: Some Salient Features. *the Dialogue, 9* (1), 83-106

justice that demands nominating a worker on basis other than favoritism or egoism. The second principle is that the selection be made on the basis of *competency* i.e., not on the basis of kinship or blood relation, age, friendship, race, and political power. The third principle is honesty of both the hiring manager and the hired incumbent[1].

Our Holy Prophet has stated the importance of honesty and integrity in his sayings.

> "*Whoever does not have integrity (actually) does not have faith and whosoever does not keep promises (or contracts) does not have any religion*"[2]

A hypocrite employee has a deteriorating impact on the organizational success. Once a companion of the Holy Prophet (ﷺ) inquired of when the Day of Judgment will occur, he replied:

> "*When trust/integrity will be lost, then wait for the doomsday*"[3]

The candidates must be interviewed in ways to properly find their suitability for the job. What is pertinent in this perspective is that the principles of patience and justice be applied in the selection. All the rewards, benefits, compensation and job-related information must be delivered to the candidates in truthful and proficient manner. In this way, they can potentially prove beneficial for the employer once they are capable to do the job. If the selected candidate is not suitable for the job in the first place, they will not be able to prove themselves, hence it is important that the selection be made wisely keeping in view the job descriptions and the KSAO (Knowledge, Skills, Abilities and Other)'s of the candidate.

For the candidates not considered right by the selection panel, reasons for rejection must be conveyed to them in a way that provides them feedback on improving their abilities for future. For the candidates selected by the panel, the terms of job i.e., probation, salary package, timings, benefits, job requirement, tasks, etc, must be clearly mentioned in the job offer letter. This is to ensure the Islamic practice of promise, truthfulness and transparency in dealings. The selection must be done wisely and with responsibility according to the above-mentioned criteria and that the final decision for the selection be made on the basis of the majority and not on the fancy glamour of candidates[4].

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(1)   S.Alorfi, Human Resource Management from an Islamic Perspective, *Journal of Islamic and Human Advanced Research, 2, 86-92*

(2)   Ṣaḥīḥ Muslim, Chapter "Characteristics of Hypocrite", Narration No.8, (Karachi: Dār-al-Ishā'at, 2000AD), 2/18

(3)   Ibn e Mājah, *Sunan,* Hadith No: 2645 (Lahore: Dār-al-Ishā'at, 2005AD), 2/43

(4)   I.A.Azmi, Islamic Human Resource Practices and Orgnizational Performance: SomeEmpericalFindingsonIslamicInstitutions inmalaysia.1-8

outcomes like organizational performance, employees trust in organizations and the like.

Assessment of such criteria can be made through different ways by the hiring manager, who can ask situational questions in an interview to seek the answer and analyze it. In addition to the mentioned qualities, the second caliph Omar also stressed on the behavioral & moral values and also on the performance potential of the candidate. However, it is important that the processes of recruitment be carried out in fair and just manner and the recruiting manager is himself pious and just so that he does not practice discrimination while recruiting and selecting the worker.

Islam encourages the delegation of positions to those who deserve it on the basis of merit and administrative capability with traits of integrity and professional competency. These positions are trust of Allah Almighty, the repository of which lies with the hiring managers. In lieu of this, the Holy Qur'ān says:

> "*Verily God directs you to assign trusts/duties/ things to the care of whom they are due and to judge with justice when you decide between people*"[1]

4. Selection

Recruitment is followed by interviews of the short-listed candidates and finally making the selection decision. Suitable and accurate Selection is another important and challenging HR practice. Selection involves various competencies that include personal attributes, experience, education, knowledge and skills that a person possesses and on the basis of these, the manager selects the person most likely to succeed in the job, thus fulfilling the management goals. A perfect match between the candidate and job's requirement is important otherwise the returns will not prove to be favorable. The contemporary selection procedure means a measurement device that assesses and guides the choice of suitable candidates. The method of selection is derived from the job features and identified by conducting a specific job analysis[2].

Islamic way of Selection

Islam defines the process of selection to be based on five broad areas, which include competency, experience, shouldering responsibility, organizational fit and reputation within the community. In Islam, the employee selection is embedded in three principles. The first principle is

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(1)   Sūrah Al-Nisā':58
(2)   M. S. Razimi, A. R.Romle, &N. N.Kamarudin, The Processes of Recruitment and Selection, In Human Resource Management from Islamic Perspective: A Review. *World Journal of Management and Behavioral Studies 5 (1): 05-13, 2017, 5* (1), 5-13

recruitment and selection. [1],Islam has provided a comprehensive theory for the recruitment and selection processes, emphasizing on just and fair ways of hiring candidates along with criteria of certain characteristics in the right candidate using the Islamic Management Model.

3. Recruitment

The process of recruitment starts with drawing attention of people towards the company and a specific job through media like advertising. It is the process by which a pool of capable and appropriately qualified candidates is timely generated to work for the organization. It is vital that the employees' capabilities are matched with the requirements of job. In addition to this, the requirement for recruitment is generated by forecasting the number of employees needed by the company in the future, keeping in view the turnover rates and making allowance for their compensation and promotion and redundancies.

Islamic way of Recruitment

The Islamic way of recruitment is derived on the foundations of justice and fairness because the employer has to undergo this function as a duty and responsibility devoid of any nepotism and favoritism.

In the Holy Qur'ān regarding Recruitment, it is stated as:

"Allah doth command you to render back your trust to those to whom they are due; and when ye judge between man and man, that ye judge with justice; verily how excellent is the teaching which He giveth you! For Allah is He who heareth and seeth all things. O ye who believe! Obey Allah and the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger if ye do believe in Allah and the Last Day: that is the best, and most suitable for final determination"[2]

In Islam, recruitment is the process of attracting a pool of candidates for a specific job in the organization. Islam draws a picture for qualities of the right candidate, which includes being pious, having good moral values, competent and team player[3]. They must possess the qualities of a Saleh Muslim and work hard with dedication, loyalty, commitment, responsibility, honesty, punctuality, discipline and trustworthiness. These traits re in accordance with the Islamic Management model components of knowledge and practice and have profound impact on both employee and organizational

(1)   J.Ḥāshim, Islamic revival in human resource management practices among selected Islamic organizations in Malaysia, International Journal of Islamic and Middle Eastern Finance and Management, 2(3), 251-267

(2)   Sūrah Al-Nisā': 58-59

(3)   S.Khan, Islamic Perspective of Human Resource Management: Some Salient Features. *the Dialogue, 9* (1), 83-106

ethics. One has to be truthful from his heart and not for ostentation only. Truth has manifold benefits and contributes to an overall organizational culture with reliable and responsible employees.

A person can be either truthful or a hypocrite. It is noted that when Ḥaḍrat Imām Bukhārī (RA) came to a person forgetting a Ḥadīth, he observed that that man is deceiving his animal by forwarding his lap with no grains. As a consequence, he refused to take Ḥadīth from him and said:

"If a person deceives an animal, he can tell a lie to any one".

Also, Al - Qur'ān gives immense importance to truthfulness:

"That Allah may reward the men of 'truth' for their 'truth' and punish the 'hypocrites' if that be His will"[1].

Patience

Allah delineated patience in Qur'ān as a main distinct characteristic of the Islamic system. Patience is defined in two aspects: First, the mental patience, the firmness of mind which is required by a person to restraint anger and to forgo bursts of crying. Secondly, the bodily patience, which is the bearing of physical pain, owing to disease or an injury.

Patience is necessary in routine management activities. As part of the everyday organizational routine, a manager faces many issues of disagreements and deviations from the planned outcomes. Islam supports that the organizational members must also treat each other with patience and motivate each other to follow this virtue. Hence, Islam also emphasizes patience in addition to having faith, and Truthfulness.

2. Human Resource Management

HRM (Human Resource Management) is the strategic approach to the management of an organization where people are deemed the most valuable asset who individually and collectively contribute to the organizational goals[2]. Islam defines HRM as a process to co-ordinate effectively the people and their activities based on the teachings of Qur'ān and Ḥadīth. It comprises of HR functions similar to that of the conventional human resource functions that include recruitment & selection, performance appraisal, reward system, training & career development and compensation.

The Islamic law is just, fair and unbiased, without discrimination and irrespective of status and position in all activities of management, including

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(1)   Sūrah Al-Ahzab:24
(2)   M. S. Razimi, A. R.Romle, &N. N.Kamarudin, The Processes of Recruitment and Selection, In Human Resource Management from Islamic Perspective: A Review. *World Journal of Management and Behavioral Studies 5 (1): 05-13, 2017, 5* (1), 5-13

sincere or insincere. Sincerity leads to overall efficiency and effectiveness of the organizational performance.

It is said in the Qur'ān :

"Say: "It is Allah I serve, with his sincere (and exclusive) devotion"[1]

Proficiency

Employee's proficiency is another major concern for an organization usually two types of people exist; those who perform their duties well, but do not demonstrate extra affection or commitment, and those who push themselves beyond the routine duty and are willing to make sacrifices for the organization. The qualities of such people is that they have *iḥsān* and want to work tirelessly to carry out their duties and do more than their obligations and organizations' expectations. Proficiency means accomplishing tasks in a good way or rather in a proficient way. This clearly implies that if the working culture and workforce of an organization is built on proficiency then it will boost the organizational performance and eventually organizational success, as is said in the Qur'ān :

"But thou shall do good, as Allah has been good to thee"[2]

Justice

The Islamic management model deems important for all organizational members to act in a fair and just manner and avoid favoritism. Justice is a vital element and the foundation stone of the Islamic value framework. An employee can be either just or unjust; again, there is no in-between.

Justice is a virtue upheld universally in all religions and societies. Great emphasis is laid by Islam on the provision of justice and eradication of all forms of exploitation, oppression, wrong-doings, inequity and injustice from an organization and society, in general[3]. This is done to ensure that the employees feel safe and protected so that they can perform their organizational duties with complete attention, dedication and peace of mind, hence contributing to increased organizational performance.

Truthfulness

Truthfulness, another important characteristics of Islamic system, is the consistency between deeds and words in speech, resolution, action and intention. Organizations cannot survive on foundation of lies and deception[4].Only truthfulness in speech is not sufficient and actions need to be consistent with words. Islam has the privilege of addressing the concept of intention that has not yet been conceived in contemporary theories of

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(1)   Sūrah Al-Zumar:14
(2)   Sūrah Al-Qaṣaṣ:77
(3)   A.S.Abbasi,K.Rehman, &A.Bibi, Islamic Management model. African Journal of Business Management Vol. 4(9),1873-1882.
(4)   Confucius (400 BC), Without truth I know not how man can live.

Accountability

A leader must be held accountable to his followers for the decisions he takes and actions he makes because he has accepted to lead[1] and he is accountable to deliver responsibility in the best way. This accountability portrays trustworthiness and has become a symbol of responsible leadership performance.

Responsibility

Responsibility is related to the actions prerogative to the demands of the leadership position. Leaders must be well-aware of their responsibilities, their targets, rewards and the consequences of their decision and actions.
Our Holy Prophet Muhammad (ﷺ) said,

> "*Whenever God makes a man responsible for other people, whether in greater or lesser numbers, he will be questioned as to whether he ruled his charges in accordance with God's decrees or not. And that will not be all. God will question him even about his family members*"[2].

Humility

The hallmark of successful leaders is that they have high levels of confidence and are very humble. They seek learning and guidance from Allah Almighty. Haḍrat Mūsā (AS) asked for Allah's help to improve his abilities and give him the power and capacity to help him accomplish his tasks. This plea by Mūsā (AS) marks the characteristic of a leader to possess humility and dependent on Allah for everything[3].

> "*(Moses) said: 'O my Lord! Expand my breast; Ease my task for me;*"

Knowledge and Practice

It is knowledge that promotes the capability to perform better and practice is used to translate them further to take the form of action. The components of Islamic Management Model that constitute knowledge and practice, built on the foundation of Qur'ān and Hadīth, for organizational management are sincerity, proficiency, justice, truthfulness and patience[4].

Sincerity

Sincerity means completion of any task with the best of ability of an individual for the reason that sincerity is the best and absolute value one can show to an organization. Since, there is no in between, one is either

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(1)   Abbasi, A.S., Rehman, K., &Bibi, A., Islamic management Model. *African Journal of Business Management* 4(9), 1873-1882, 4-08-2010

(2)   Imām Aḥmad bin Ḥambal, *Musnad*,Vol:3 (Beirut: Dār al-Afāq al-Jadīdah, n.d), 135, 154.

(3)   Unus I (2005). The story of Musa and Harun, Lesson in leadership, International Institute of Islamic Thoughts, Herndon.

(4)   A.S.Abbasi, K.Rehman, &A.Bibi, Islamic Management model. African Journal of Business Management Vol. 4(9),4 August, 2010, 1873-1882.

debate. Also, the western communities are now trying to implement the Islamic management concepts in the modern organizations.

Extant empirical literature is available on the studies of Islamic human resource practices and positive organizational outcomes. However, further research is needed regarding the theoretical Islamic perspectives of these HRM practices[1]. This paper attempts to fill this gap by exploring the recruitment and selection process, specifically, in the light of the Islamic management model.

1.   Islamic management model

Ahmed (1995) defined Islamic management system as a set of comprehensive theories of human behavior and values rooted in the Qur'ān ic and Sunnah teachings[2]. The Islamic management paradigm is a holistic approach that nurtures prosperity, civility and happiness in people from all races and origins. A holistic approach is one that looks at the whole organization, its system, the people and their culture. Such approach can bring extraordinary results for the modern organizations when dealing with challenges in complex environments of the contemporary era[3]. This model is characterized by the following:

1. Are derived from the teachings of Qur'ān and Sunnah
2. Provides a set of instructions for the organizational leader to surrender the authority to
3. These instructions form a set of practice and theory that give rise to a holistic approach for organizational management[3]

Authority

The Islamic management model states that the leaders have to surrender their respective authorities to the instructions enshrined by Qur'ān and Hadīth. Here, authority is referred to as the 'power to command', 'power to give orders for obedience'. The Islamic management model inculcates in the managers to forgo their powers for exact obedience to the teachings of Islam. This comprises of three important elements of leadership: humility, responsibility and accountability.

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(1)   N. M.Rahman, M. A.Alias, Relationship between Islamic Human Resource, Management (IHRM) practices and trust: An empirical study. *Journal of Industrial Engineering and Management, 6* (4), 1105-1123
(2)   Fayaz Ahmad, Work Motivation in Organizational Setting: An Islamic Perspective in F. R. Faridi, (ed.). Islamic Principles of Business Organization and Management. (New Delhi: Qazi Publishers and Distributors, 1995AD) (Published again in 1997 by S Abdul Majeed& Co. Kuala Lumpur, Malaysia)
(3)   Abbasi, A.S., Rehman, K., &Bibi, A., Islamic management Model. *African Journal of Business Management* 4(9), 1873-1882, 4-08-2010

Introduction:

Islam provides a complete code of life universally applicable to all human beings covering all aspects of human life[1]. The word 'Islam' has an Arabic origin with meaning to surrender or 'obedience' i.e., mankind has to surrender and be obedient to the will and purpose of Allah Almighty. The teachings of Islam encompass the basic principles of Qur'ān and Hadīth. Qur'ān is the Holy Book comprising of all the religious texts of Islam and the last revelation to the prophet Muhammad (ﷺ) through the angel Gabriel. Qur'ān provides all human beings with 'divine' guidance to achieve the real purpose of life. Hadīth is the set of words and practice by prophet Muhammad (ﷺ) compiled to give a direction for the mankind as ordained by Allah Almighty. The duty of a Muslim is to abide by these teachings[2].

Human resource is the bloodline for any organization. Competent, skilled and satisfied staff is an intangible asset that leads to its efficient working. An effective system of human resource management, thus, is vital. Human resource management is the combination of many functional areas like hiring, staffing, recruitment, selection, training, development, professional well-being, performance appraisal, rewards and compensation. Every function is vital, however the recruitment and selection process has the greatest contribution to the overall success of any organization because competent and skilled staff can help achieve organizational objectives with minimum input. If proper staffing is not done, it can waste organizational resources and time leading to decreased productivity[3].Same is the case with an Islamic organization.

As per the Islamic perspective, human resource management has an integral value since its implementation started as Islam grew from early times. The importance and basic principles of managing human resources is evident in many verses of the Holy Qur'ān , Hadīth of the Holy Prophet (ﷺ) and thoughts of the imminent Islamic scholars, where Muslim human resources are considered as valuable Islamic asset, rather just servants[4].

The current business dynamics demands that many organizations, in general, attempt to adopt Islamic values in their human resource system based on the Islamic Management Model. This implies that all Muslims must submit themselves to building and promoting Islamic management model in organizations, which has become an important topic of today's

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(1)   S.Alorfi, Human Resource Management from an Islamic Perspective, *Journal of Islamic and Human Advanced Research, 2, 86-92.*

(2)   Abbasi, A.S., Rehman, K., & Bibi, A., Islamic management Model. *African Journal of Business Management* 4(9), 1873-1882, 4-08-2010.

(3)   M. S. Razimi, A. R.Romle, &N. N.Kamarudin, The Processes of Recruitment and Selection, In Human Resource Management from Islamic Perspective: A Review. *World Journal of Management and Behavioral Studies 5 (1): 05-13, 2017, 5* (1), 5-13

A Study on the Islamic Perspective of Recruitment And Selection Process

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ABSTRACT

This paper attempts to describe and explore the Islamic recruitment and selection process of an organization as defined by the Islamic Management Model based on the existing and available review of literature. The Islamic Management Model is a holistic approach in which the leaders 'surrender' their authorities to 'divine' instructions and then use the knowledge gained from these instructions for managerial practice in the organizations. Here, 'Surrendering' to instructions means that organizational leaders value responsibility and accountability for performing the duties in the best possible way.

Specifically, recruitment and selection have been studied because these have greatest impact on the overall success of any organization considering the importance of selecting the right man for the right job. Extant literature is available on the Islamic Human Resource Management system however we find limited studies on the Islamic way of Recruiting and Selecting, so this study adds contribution to theory by providing an integrated review of the Recruitment and Selection process in the light of Islamic Management model using basic principles from Qur'ān and Hadīth. Also, this study has practical implications for managers who are directly involved in the recruitment and selection process especially of Islamic organizations and can help them to avoid hiring mistakes.

Keywords: *Qur'ān, Hadīth, Recruitment, Selection, Islamic Management Model.*

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